THE Reconstructionist

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REALITIES AND VALUES

edicated to the advancement of Judaism as a religious civilization, to the upbuilding of ael's ancient homeland, and to the furtherance of universal freedom, justice and peace.

the Reconstructionist

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DITORIALS

E MESSAGE OF SHAVUOT R THE UNITED NATIONS

THE world is desperately searching for a formula peace. Less than a year has passed e the cessation of the most destruc- war in history, but the long awaited ce is far from achieved. Men are once n speaking openly of the new inter- onal alignments likely to be formed World War III. With mankind in a state of apprehension and nervous ion, the message of Shavuot assumes niversal significance that the world can afford to ignore. That significance is importance of "legalism," of translat- ideals into laws.

ccording to the biblical account, the elites, who had just emerged from a period of slavery in Egypt, submit- their personal and group behavior to requirements of the Mosaic code of This submission to a law that ex- sed their highest ideals, Jews have since regarded as the very founda- of their religion.

hristian theologians who deprecate ish legalism assume that the improve- t of individual behavior, through the hings of religion, will bring about ce on earth. But the teachings of re- n cannot be implanted in a society se very organization is the antithesis of religion. Judaism, therefore, has preached the ordering of group life through a code of law.

The great danger facing lovers of peace today lies in the illusion that peace can be attained without law. To conceive of love as a decisive factor in creating international peace is to fail to recognize the realities of love as an emotion. Love is directed toward those who are close to us, either physically or spiritually. The world will probably never attain the degree of physical proximity or spiritual unity which can evoke a deep sense of love among all men for one another. We require, therefore, some means of impelling men and nations to act justly toward those for whom they have no personal affection, whose interests may be opposed to their own and whom they may actually dislike. History has taught us that harmony among individuals or groups can be achieved only through legally constituted institutions.

The UN, as it is now constituted, gives the appearance of being a government of the world, when it is nothing more than a discussion group where nations lecture one another on the need for other nations to behave properly. Meanwhile, the world is divided into a number of separate and sovereign nations, each of which sees international order through the colored glasses of its own attitudes. In the absence of international

law, enforced by an international government, nations will naturally continue to act in accord with their special interests. It has been pointed out by Ahad Ha'am that no nation ever acts from altruistic motives contrary to the interests of its nationals, where those interests conflict with those of other peoples. This has been amply demonstrated by the failure of the well-fed nations to make the necessary sacrifices in the current food crisis. Unless, therefore, the nations of the world delegate sovereignty to a world legislature, the existing differences are bound to lead to war.

Shavuot calls all free men to work for the establishment of the legal instruments which alone can create world peace. In a recent radio address, Albert Einstein summed up the matter clearly and forcefully. He said, "One should think that the wish to create a decent form of life on this planet and to avert the danger of unspeakable destruction would tame the passions of responsible men. You cannot rely on that. . . . The UN as it stands today has neither the military force nor the *legal* basis to bring about a state of international security. . . . The only hope for protection lies in the securing of peace in a super-national way. A *world government* must be created . . . based on a *clear-cut constitution* which is approved by the governments and the nations and which gives it the sole disposition of offensive weapons."

The whole world today stands at Sinai. Will the nations enter into a solemn covenant to submit their conduct to a law compelling them to act justly and keep the peace, or will each nation insist on being a law unto itself and the sole judge of its own conduct? All the peoples of the world *want* peace, but to *will* peace, they must translate the ideal of peace into terms of international law and its effective enforcement.

PLANNING THE REORGANIZATION OF AMERICAN JEWRY

THE best sign that Amer can Jewry is coming o age is the growing concern with the struc ture of the American Jewish Community This concern with the domestic scene no indication that American Jews hav decided to "cultivate their own garden at the expense of European Jewry or o Palestine. On the contrary, the respons ible elements in Jewish life here at hom have come to understand that the Jewr of America cannot possibly play the vita role in world affairs which history ha imposed upon it unless it sets its ow house in order. The newer generation moreover, trained in the atmosphere o American efficiency and democracy, ha begun to display gratifying symptoms o impatience with the haphazard manne in which Jewish affairs are conducte Jewish life in this country "growed" lik Topsy, and while every interested Jew prepared to acknowledge that it coul not have done otherwise, considering th mass character of Jewish immigratio and the need for the new arrivals to sin roots, the time has come to give for and rationality to the social organizatio of Jewry in America.

This is a healthy development, on in fact, which we have been urging f many years. But now that the proble of structure has been put on the agend of various national organizations, it is im portant to give direction to the thinkin on the subject. The recent decision of th American Jewish Conference to gi thought to the creation of one over-a body to speak for American Jewry, t attention which the American Jewi Congress gave to the question at the recent convention in New York, the d cussions which have been taking pla

thin the Synagogue Council, and the ggestions put forth at the recent con- ntion of the United Synagogue in At- ntic City — all point to the fact that e issue has become a live one. What e the major proposals for organizing— rather re-organizing—Jewish life?

A careful analysis of the broad theses eals that, out of all the deliberations is far, two main currents of thought erge. One is represented by the Syna- gue Council and the United Syna- gue. The other is reflected in the for- ulations of the Congress and the Con- ence. The former proposes to build wish life aorund the synagogue, to re- tate religion in a position of primacy. proponents are disturbed by the fact t Jewish life has been "secularized." ey point to the growth in size and wer of those agencies outside the syna- gue which have "taken over" a wide iety of functions. As Rabbi Aaron her of the Synagogue Council has put "These bodies and individuals have anized a network of institutions and ncies which have for a long time con- cted all Jewish philanthropic, commu- , political and defense programs and ivities which, in the Catholic and Pro- ant communities, are conducted un- the aegis of the church. The voice the synagogue has been so weak and leadership so docile that the religious itutions of American Jewry have lded a very insignificant influence in se areas of Jewish communal life. Be- se of the ineffectiveness and the frag- ntation of Jewish religious life in this ntry, the secular organizations have n encroaching upon the areas directly ted to the moral and spiritual life of people." Rabbi Opher then touches n the work of the Anti-Defamation gue, the Hillel Foundations, the ish Center movement, the Congress, the Committee, and the J.D.C., among others.

Dr. Solomon Goldman, speaking before the United Synagogue, and on other occasions, deplored the same development, and suggested the creation of a national synagogue for the Conservative group, which would gradually draw into its scope all the areas formerly governed by the synagogue.

The American Jewish Congress, on the other hand, is concerned mainly with the failure to institute democratic procedures in communal life, and to deal with the totality of Jewish life. Dr. Max Nussbaum, writing in a recent issue of the *Congress Weekly,* pleads for the type of organization in *hutz la-aretz* which embodies the concept of Jewish peoplehood. This type of organization has begun to make its appearance on the American scene in the form of the community councils; and the Congress, as a result of the discussions held, is now committed to take the initiative in organizing such councils wherever they are at present not yet organized.

These are the two major approaches to the problem: the synagogue-centered Judaism, and the community-centered Judaism. The coming years will witness an increasingly intensified struggle between these two approaches. Where does the Reconstructionist position lie in relation to these two orientations to the problem? We believe that there are certain inherent weaknesses in each. The "religious" approach is unrealistic, for it is a mistake to assume that the synagogue can ever again be the all-inclusive organization in Jewish life. In the first place, the diversity of religious belief and practice which has developed renders any one synagogue group incapable of representing *all* Jews. Besides, the vast expansion of so-called "secular" interests has made specialization an absolute necessity.

To attempt to bring back all these activities within the scope of the Synagogue is like trying "to force the chicken back into the egg." On the other hand, the divorce of so many Jewish activities from the mainsprings of Jewish tradition and inspiration has served so to dejudaize "Jewish" activities that, for the most part, they do not now contribute to the creative survival of the Jewish people. Philanthropy, defense, recreation and social service have come more and more into the hands of men and women who are less interested in Judaism than they are in the strength and prestige of their particular organizations. Establishing community councils alone will not help to cure this ailment of the soul; it will merely strengthen the body.

The solution lies not in changing the auspices of these activities, but in changing their spirit and their program. "Secular" is a word that means something only in regard to objective and to the spirit in which that objective is pursued. A bingo game in a synagogue is no less "secular" because it takes place in a "religious institution;" and *pidyon shevuyim* is not automatically "secular" because the workers are not rabbis. Jewish life as a whole will become again religious and spiritual in character, when all its parts are imbued with the spirit of idealism and consecration to noble purposes. To achieve that end, we need personnel, leaders steeped in the knowledge and traditions of Torah, whether they be teachers, center workers, social workers or fund raisers.

When the community councils enroll within their ranks all Jewish organizations, including the synagogues, and when all the servants of the Jewish people are *limudé adonai,* religious minded men and women, Jewish life will come into its own again as *a religious civilization.*

THE "EMERGENCY" STRIKE LEGISLATION

PRESIDENT Truman's emergency program fo settlement of strikes is a desperate measure and a dangerous expedient. As originally presented to the Senate, it proposes to give the President the power t apply to the courts to enjoin strikes i industries of a public utility characte which have been taken over by the government, and it would give him author ity to take punitive action against strik ers and even to draft them into the army The legislation is to be effective for period of six months after official an nouncement of the end of the war emer gency.

Only desperation can account for th President's asking for such extraordinar powers to meet a situation that is not temporary emergency but a permanen menace. There is no time when a strik of railroad workers or of coal miner would not itself *create* an emergency. Th powers asked for are not required to mee a war situation even though the termina tion of the war has not been officially an nounced. The legal fiction of a wa emergency does not justify conferring o the President such unprecedented powers which the Constitution itself does not di rectly confer upon him.

But what is wrong with giving th President such powers? In the Senate criticism of his proposed legislation ha stricken from it the clause empowerin him to draft strikers into the army. Bu this "emergency" legislation remains ob jectionable even with that clause removed The bill is objectionable because it woul grant authority to the Chief Executiv without imposing on him correspondin responsibility. If a strike is threatened he can take over the industry, force o it any solution of the question at issu

may commend itself to him, give the perties back to the owners and then h his hands of all further responsi- y for the effect of his decision on the nomic future of the industry. If he is yed by the desire to placate labor, he impose a wage scale which would y the owners a legitimate profit on r investment. If he wants to stand in with leading industrialists, he can pel the acceptance by labor of condi- s destructive of morale in the service detrimental to the public interest. In er case, there could be no appeal n his decision.

f government is to assume the power lecide on controversies between labor capital in public utility industries, it t also accept the responsibility of see- that they are run in the interest of public and that labor, which is de- the right to strike, is given legal ns for defending its legitimate claims inst bureaucratic tyranny. Though the n "fascistic" as a condemnatory het should be used with great caution, application in labor circles to the ergency" legislation is not wholly out warrant. For that legislation vir- ly confers on the President the power letermine issues of tremendous conse- nce by executive decree rather than ree negotiation or general legislation, it is in governing by decree rather by law that the political system of ism principally differs from that of ocracy.

ut government cannot assume respon- ity for the efficient and equitable agement of public utilities without ing them. That is why we reiterate plea we made in our last issue, for nationalization of the railroads, coal s and other public utilities that are onwide in the scope of their opera- tions. It is assumed, of course, that the owners will be adequately compensated for the loss of their property. It is also assumed that labor will retain its right of organization and collective bargaining, though not its right to strike.

That would, of course, mean a sacrifice for labor, but one that would be compensated for by other advantages. If labor in government - owned industries cannot enforce its demands by the threat of strike, neither can management threaten to put men out of work by closing down, since not financial profit but the maintenance of a public service would be the function of government operation in those industries. As in all civil services, wage scales, tenure of jobs, vacations, safety measures, machinery for adjusting grievances, and other conditions of work would be provided for by law. In the formulation of such codes affecting labor, the unions could and should be consulted. And, if the regulations finally adopted do not satisfy them, they have the power, in our political democracy, to appeal over the heads of legislative and executive officials, for redress through legislation. They can conduct publicity campaigns, political rallies, legislative lobbying and can bring political pressure to bear on party organizations and candidates for office. Such action is more likely, in the long run, to secure for the workers a decent income and decent living conditions than they could ever obtain through strikes and the threat of strikes. For strikes involve the curtailment of the services which the public needs, and always arouse antagonism which prejudices the cause of labor. In the long run, therefore, government ownership should prove beneficial not only to the public in general, but also to the labor employed in the service of the public utilities.

REALITIES AND VALUES

ONE OF THE BEST ANSWERS to Prime Minister Attlee's contention that the admission of the 100,000 Jewish DPs into Palestine must wait upon the disarming of the Jews and Arabs came recently from Frank W. Buxton, one of the members of the Anglo-American Inquiry Committee and editor of the Boston *Herald*. He calls attention to the fact that disturbances between Jews and Arabs in Palestine have not occurred in recent times since both were armed but occurred frequently before then, when the Arabs were armed but the Jews were not. As long as the Jews are armed there is no danger that the admission of 100,000 immigrants will result in Arab violence. "From personal interviews with many scores of persons," said Mr. Buxton, "I feel sure of the ability of Arabs and Jews to live in harmony. I actually saw instances of Jews and Arabs living side by side in many parts of that restless land, while treating each other with neighborly respect."

▼

ON TWO OCCASIONS THERE appeared full page advertisements in New York papers opposing the admission of the 100,000 Jewish DPs to Palestine. They purported to come from the League for Peace with Justice in Palestine, and were signed by P. M. Schoendorf, "representative of cooperating persons of the Christian faith," Habib I. Katibah, "representative of cooperating persons of Arab ancestry, and Benjamin H. Freedman, "representative of persons of the Jewish faith." The American Jewish Committee is to be credited with exposing the following facts about the signatories and their fake organization. The League is "a corporate facade for one man, Benjamin H. Freedman," and has no office, no constituent groups, and no affiliated membership. P. M. Schoendorf is Freed man's mother-in-law. Habib I. Katiba is an Arab propagandist connected wit the Institute of Arab-American Affair He was an active leader of the pre-wa Arab National League, which dissemin ated anti-Semitic propaganda and coop erated with the German-American Bun Freedman is a promoter and trader in va rious types of enterprise, who paid no only for the recent ads but also for on that appeared in several papers on Feb ruary 19, 1946 in the name of the Insti tute of Arab-American Affairs.

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WE ADMIRE THE SPIRIT THA German Jewry is displaying in these try ing times. It has not been cowed by al the suffering it has undergone nor ever by its bitter disappointment with the re sults of "liberation." The *Interessenver tretung der Juedischen Gemeinden und Kulturvereinigungen,* the representative committee of all the Jewish communities in the three western zones of Germany recently adopted a resolution denouncing the failure of local governments to pro vide suitable measures for restoring Jew ish property. Copies of its resolution have been forwarded to all local German gov ernments. As reported by Hans Lamm representative of the American Jewish Conference in Germany, the *Interessen vetretung* asked: "Why are Nazis stil dwelling in our houses and administering our enterprises? Why are not even ou synagogues and cemeteries restored t us?" and threatened not to pay taxes i Jewish rights were disregarded. "Jews can not be expected," they said, "to suppor any government which fails to fulfil it most primitive duty toward them."

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WE HAVE, ON MORE THAN ON occasion, published items showing how common interests are drawing the Negr and Jewish communities together in mu

l sympathy and understanding. Here two more items illustrative of the tency. The Union of American Hebrew ngregations, in cooperation with the w York Federation of Reform Synagues, recently conducted an Institute Judaism for Negroes in the Baptist ucational Center of New York. The ond item is reported in the May issue the Jewish Layman in an article by bbi Philip Frankel. Under the auses of the Jewish Chatauqua Society, bbi Frankel has been giving instruction Hebrew language and Jewish history Hood Theological Seminary, a Negro thodist institution in Salisbury, N. C., l the article tells of his experience. "It been more than just teaching," Rab- Frankel writes, "it has been living. . . . e interest, the enthusiasm, the confice have been worth all the work and ort. We speak of brotherhood. My eriences at Hood Theological Semin- have been brotherhood in action."

▼

WHAT DO YOU THINK OF THE owing description of a Bar Mitzvah ty taken from a recent issue of "West e News," a paper published to boost w York City's West Side? We quote it tting the names of the host and tess: "Mr. and Mrs. ..... —he's y Editor of the....., were hosts a confirmation party for their son ph at the Perroquet Suite in the ldorf-Astoria on Saturday, May 18th. l believe me, it was a confirmation ty to end all parties. Talent and ables present included such glittering nes as Honorable Jimmy Walker, Mayor O'Dwyer, Louis Sobol, lucious singer Penny Edwards, comedian Joey Adams, the De Marcos and Val Valentinoff. Jimmy Walker led off the entertainment with his usual wit. . . Then Penny Edwards sang and had young Ralph come up to assist her in a hilarious version of 'Embrace Me.' Mayor O'Dwyer arrived about then, bearing a nicely wrapped gift. The De Marcos danced. Valentinoff, the dancer, sang, and the big hit of the day was Joey Adams, whose humor never failed." A Bar Mitzvah to end all Bar Mitzvahs? Well, if that is all that Bar Mitzvah has come to mean, it might as well come to an end.

▼

THE GENERAL ASSEMBLY OF the Presbyterian Church in the U. S. A. has approved the ordination of women as pastors at its annual meeting, and passed a resolution submitting the question to the 268 presybteries. If two-thirds of the presbyteries approve the resolution, it will be submitted to the 1947 General Assembly at Grand Rapids, Mich., for final action We are not now urging similar action by Jewish religious organizations to ordain women as rabbis, but we would at least like to see these organizations take action to have women included in the *minyan* and called to the reading of the Torah. Women now are considered qualified to teach Torah to children in our congregational schools, and, in some instances, to teach adult classes, but they are not yet deemed qualified to be called to the reading of the Torah. Is it not time that our Jewishly educated women lead a revolt demanding the recognition of their equal religious status with men?

Arthur Szyk – Artist and Jew

By MORTIMER J. COHE

"FROM God to the Atom—the Jew!"

Arthur Szyk, internationally known cartoonist, miniaturist, and artist, spoke these words with evident pride. They describe what he believes are the significant contributions that the Jews have made to civilization. Szyk is a militant Jew. He is proud of his Jewishness. Unrepressed and challenging, he does not wrap his convictions in soft, velvety speech. His words are as crystal clear as his artistic designs, as colorful as his pictures, as spiced with wit and satire as his cartoons of the sawdust Caesars of yesterday.

Szyk is a short, heavily set, stoutish man, now entering his fifty-second year. He is round-faced and of florid complexion, bald-headed, with sparse graying hair fringing his head. Clear blue eyes peer steadily thruogh his brown, tortoise-shell glasses; they are alert eyes, keen, restless, and uncompromising, filled with changing lights and shadows that reflect the moving thoughts behind them.

"The Jews gave the world the conception of a universal, ethical God," he continued, "and now they have had a decisive role in releasing atomic energy from its prison-house." He was referring, of course, to the work of Einstein, Lise Meitner, Oppenheimer, and the other Jewish scientists who made valuable contributions to the achievement of atomic fission.

"The Jews," and his voice deepened with sorrow and bitterness, "the Jews deserve far better than they have received at the hands of humanity—and of God!"

Szyk's Life and Artistic Activities

Arthur Szyk was born in Lodz, in wh was then Russian-Poland, on June 1894. He is descended from a long li of learned Jews that runs back to th great talmudic scholar and writer, Yo Tov Lipmann Heller of the 17th centur author of the *Tosefot Yom Tov* and oth learned works. The daughter of this gre scholar was married to Rabbi Shimo ben Yehudah Katzenelson, and from th union and their generations came th Szyk family. The name "Szyk" appea to be Polish, but it is really a composi of the first letters (*Roshe Tebot*) of th first of the Szyks—*Sh* imon ben *Y* ehuda *K* atzenelson, making Sh-y-k, but spelle in the Polish manner, Szyk. It is a tho oughly Jewish name, as the artist proud emphasizes.

During World War I, in which Szy fought in the Russian army, he becam interested in the field of cartoon art. H discovered in the cartoon a weapon wit which to wage war against evil and fo democracy. When World War II brok out in 1939, he returned to the cartoon He decided to dedicate his talents for th duration of the war to the battle agains fascism, which he regarded as the crucia struggle of our times. Both Szyk and hi wife had lost their entire families at th hands of the murderous Nazis. His wa on fascism, therefore, was not only matter of ideology, but of ideals blaz ing with personal tragedy. His cartoons edged with biting satire and sharpened with deadly wit, lampooned the Nazi and their fascist fellow-travelers unmerci fully. They traveled all over the world and helped to make dramatically clea the issues over which the war was being fought, the cruelty and vulgarity of fas

m as embodied in the arrogant Ger-
n and Japanese leaders, and the stupid-
of their strutting followers.

k's Attitude to the Gentile World

or Szyk, World War II was funda-
ntally a struggle between the Jewish
ues of life and resurgent barbarism.
at was at stake in the titanic conflict
; the validity of the Jewish spiritual
l moral heritage. That heritage, to be
, in the course of the years also as-
ned the garb of Christianity. Conse-
ntly, Szyk believes that Christianity
lf was on trial, and in these post-war
rs is still facing the greatest moral
is in its history.

zyk is not altogether certain whether
Christian world even today under-
nds the true nature of the crisis, whe-
r indeed it possesses the moral re-
rces with which to meet it and to
mph over it. Viewing the un-Christian
tude of Christendom toward the de-
ction of Jews and their suffering, he
rs that the Christian world does not
y recognize that the treatment of the
ish people is the barometer of its
n sincerity and integrity.

"The Jews," he declares, "have been
ghost-writers of Christian civilization;
l now it appears that Christendom
nts to kill off its ghost-writers, thus
ling itself permanently of the people
o gave it Jesus of Nazareth and his
ish outlook upon life. The Jewish
gedy is not really the *Jewish* tragedy;
s the threatened collapse of Christian-
" He is fervent in his belief that, if
us were alive today, he would be the
y first to cry out against those who
ak in his name; he would be foremost
damning the hypocrisy of those in the
h places of Christendom.

k's Religious Attitude

zyk gives the impression of a man
o has grappled, in the silences of his soul, with the spiritual fundamentals of life, and who has won through to deep-rooted convictions which he tenaciously holds and lives by. He disdains the academic attitude towards life that substitutes words and theories for living realities. For him, as artist, as man, and as Jew, the only realities of supreme worth are human beings.

He uses this parable to illustrate the difference between the theorist and the humanist. "Imagine," he says, "a small boat tossed about on a stormy sea. It is crowded to the very edge with the people in it. Suddenly, in the heaving seas, one solitary human being is seen struggling nearby and crying for help. The theorist in the boat begins to argue: 'If only we could empty out the sea, we would prevent such catastrophes from taking place.' While the theorist spins out his theories, the man drowns. This, however, is not the way of the moral and ethical man. He would first of all save that one man by pulling him into the boat. That one human being is of supreme worth, all else is but 'gray theory.' " In this parable is embodied Szyk's approach to art, religion, and Judaism—the human approach, the infinite worth of the individual.

Szyk's religious attitudes are fascinating and refreshing. They are rooted in an age-old Jewishness that reflects the Hasidic environment in which as a boy he was raised. In some of his utterances about God and religion he recalls the gentle Hasid, Rabbi Levi Yitzhak of Berditchev. A warm current of mysticism runs through Szyk. To him, God is not a philosophical concept convenient merely for organizing one's thoughts about life and the universe. God is very personal, very real and close to him. Szyk appears to be on strangely intimate and familiar terms with his God. He argues with Him, he even grows angry with him. He exclaims, "I will not speak to my God."

And he explains that he is angry at his God because of what He has permitted to happen to the Jews. Yet he worships Him as the creative spirit of the universe and mankind. And art, he affirms, is his own medium for serving God, and the high purposes which, he believes, God wants to see realized in the lives of men, in society, and in the world.

Similarly, Szyk looks at Judaism and the Jewish people through the human approach. "My Jewishness," says Szyk, "is my religion." It is this Jewishness which binds him in close spiritual bonds to all his fellow-Jews throughout the world. Jews, he insists, are loyal nationals and citizens of the countries in which they live; yet they have a common spiritual heritage, their Jewishness, which is religious in nature. He would have the gates of Palestine thrown wide open to all Jews of Europe, indeed of the world. He wants to see a Palestinian state established, and he devotes much of his means, energy, and art to the cause of Palestine.

Szyk's Americanism

He deplores the fact that some American Jews are hostile to the idea of a Jewish nation being created in Palestine. He cannot understand why a few American Jews are fearful lest their zeal for Palestine might bring their American loyalties into question. Americans of Irish, Dutch, French, Swedish, and other stocks take pride in helping their ancestral lands and peoples; their American loyalties are not impugned. He charges such fearful Jews with having irrational *hinterglauben,* subconscious motivations, which needlessly frustrate and betray them, and prevent them from playing their roles in today's crisis as free men and real Jews.

To him, the United States is an ideal democracy, where peoples of all races, nationalities, and religions have shared in the adventure of building a democratic commonwealth, leaving to the indivdual complete personal autonomy in his spiritual and cultural life. He would like to see Palestine become such a free, democratic commonwealth. The only hope, indeed, of Jewish survival in the modern world lies in a Palestine so constituted that Jews, together with other peoples of the land, can live their lives as human beings, unhindered, unmolested, and unafraid.

The Szyk Haggadah

During his stay in London about 1940 Szyk completed an illuminated *Haggadah* on which he had begun to work some years before in Poland.

Szyk has recaptured and recreated what for many centuries had been considered a lost art—the illumination of books—an art perfected during the Middle Ages, when artist-monks in monasteries and cathedrals made manuscripts of sacred writings, especially of the Bible objects of rare and astounding beauty. The illuminator had to have more than mastery of skill and technique; he had also to be filled with piety, love, and devotion.

The *Haggadah* that Szyk illuminated is a breath-takingly beautiful and remarkable achievement, beyond the power of words to describe. His rich powers as miniaturist enabled him to create jewelled exquisite designs, and his exuberant imagination has helped him to turn mere lines into human likenesses; he has wrought in this *Haggadah* a unique creation.

The *Haggadah,* which recounts the story of the liberation of the Israelites from Egyptian bondage, is peculiarly well-fitted to evoke all the humanistic idealism of Szyk as a man, his resources as an artist, and his pride as a Jew. It states an epic theme: heroic Israel fights its way to freedom; human beings struggle against an enslaving dictatorship; the folk-spirit of a people expresses in song,

rayer, and parable, its yearning for the ood life and the willingness to endure l hardships and sacrifices to achieve it. onsequently, Szyk poured out the pro- ise richness of his spirit upon its every age; he executed its miniatures with ex- uisite skill; he suffused all with glowing, xciting colors. Love, reverence, and ride in his Jewish ancestry are inter- vined with every letter. It is truly "a ing of beauty and a joy forever."

So magnificent is this *Haggadah* that ing George of England purchased the rst copy, and it is to be found now in is Royal Library. In the inscription hich Szyk devised for the King's *Hag- adah,* in which the artist graciously edicated the book to His Majesty as a ft of the Jewish spirit, Szyk included a ference to the tragic sufferings and tor- ents of the Jewish people today which, rote the artist, still remain "unavenged nd unredressed." Before the copy was resented to the King, however, Szyk as requested to change the page of dedi- ation; but this he was unwilling to do. e finally erased the words "unavenged nd unredressed," leaving a painful hia- us in the text, through which pours the lent, unspoken plea for Israel's libera- on and redemption. Perhaps some day zyk may be recalled to fill in the empty aces with such words as "redeemed and edressed."

So highly was this beautiful *Haggadah* steemed that the heads of the great nglish cathedrals of Canterbury and iverpool sought copies of it. Today, mong the treasures of these noble centers f the Christian religion, in the very eart of the British Commonwealth of ations, rests this *Haggadah* of Israel, lling the deathless story of the Jewish eople's love of freedom and their heroic ruggle to achieve it—all clothed in the spiring beauty of Szyk's incomparable rt.

Szyk's Illustrations of Fairy Tales

Recently, the Book of the Month Club issued Hans Christian Andersen's immortal *Fairy Tales,* illustrated by Arthur Szyk. Again one finds in these pictures the same brilliance of artistic execution combined with a humanization of the story and its characters that one can call Szykian. These are unforgettable creations of a great writer's imagination brought to life by an artist's magical power to give habitation to airy nothings.

These pictures of intricate and delicate design embody more than what first strikes the eye. All Szyk's work has this intriguing characteristic and fascinating quality. One must study each picture carefully. Having taken in the whole at first glance, the eye is tempted to wander off into mazes of detail, catching glimpses of what before was hidden. Each such side adventuring into the forestlike depths of the picture prepares one to see the unfolding of a richer unity.

To look at a Szyk picture is to experience the gradual self-revelation of the artist to the observer. He does not hurl his theme at the observer, but slowly discloses its hidden secrets. The observer is not overwhelmed by what he sees, but must share in the process of unfoldment and discovery. He must search out the details, come upon the basic design, and respond to each subtle nuance of thought and feeling. He then finds the whole taking on new light and fuller life. Such discovery is like the gradual dawning of the day, moving to its full climax of beauty and splendor.

One never wearies of looking at a Szyk picture; he always finds something in it that he had not discovered before. Szyk is master of this mysterious process of gradual self-revelation,, and provides the observer with unending surprises and delights.

The child who reads Andersen's *Fairy*

Tales for the first time, and sees them brought to life in Szyk's pictures is to be envied this first, virginal experience. He has come into a dream world of jewelled beauty and magic and exquisiteness that will enrich his mind throughout his life. Adults will find in these tales and their illuminated realization, a fresh and new-found joy, rejoicing the heart and kindling the mind.

In the near future, as this is being written, two more volumes will be forthcoming, bearing the choice fruits of Szyk's genius.

Szyk's Cartoons and Caricatures

Ink and Blood, published by the Heritage Press, is a collection of eighty of Szyk's humorous cartoons and scarifying caricatures in which will be found Szykian creations of these war years—years of blood, sweat, and tears—recorded in the ink and paint of one who has suffered intensely. Many of them are familiar to people all over the world. They have played an effective role in awakening men's hearts and wills in the fight against the evil of fascism. They have helped to expose the enemy in all his moral nakedness. They have torn from him in gales of satiric laughter his pretense and mock majesty. They are a permanent record for generations still unborn of what this generation had to face, endure, and conquer.

Through these cartoons one can learn, too, the depths of Szyk's passion for democracy and freedom. They record graphically all that a sensitive artist saw and felt in his stormy pilgrimage through this bloody vale of destruction, massacre, and sorrow. But they reveal also his unconquerable love for his fellowmen, his unshakable faith in a better world of justice and peace. Szyk, typically the ardent Jew, is at the same time universal in his concern for all men and peoples. Through these cartoons he fought for all mankind, for the good world of tomorrow, wit the tools that God placed within the pow and command of his hand.

Szyk as Bible Illustrator —His Choice of Themes

Pathways Through the Bible, by Mort mer J. Cohen, published by the Jewis Publication Society of America, will cor tain twenty-five new and original pictur by Arthur Szyk, illustrating the Bib story.

Nowhere in these Bible pictures ar the old themes of violence and carnage Abraham wielding a knife to sacrific Isaac, the Egyptians strewn dead upo the sea-shore, Samson tearing apart th jaws of a lion, David holding aloft th bleeding head of Goliath, or the Israelite panoplied for battle against the Philis tines.

Earlier artists believed in painting bib lical pictures in such manner. Themselve lovers of the warrior's way of life, wor shipers of the military hero, many o these artists naturally gravitated to th incidents of warfare for their biblica subjects. As artists, furthermore, the sensed the inherent drama in such occur rences, and portrayed them.

Unfortunately, such pictures establishe in the minds of multitudes who did no read the Bible but learned about it fron these pictures, the impression that *Th Holy Scriptures* of the Jews was a boo of violence, war, and destruction; tha the Israelites were a cruel, blood-thirst people; and that the God of the Jew was a warlike, vindictive, and bloody God. There is no doubt that at the doo of many of these past artists lies muc of the misunderstanding of the grea classic of Judaism, the nature of the Jew ish religion, and the conception of th God of Israel.

It is true that the ancient world wa one of war and violence; but let us no exalt ourselves overly much in our peace

ing times. It is true that *The Holy riptures* contains accounts of battles ged, lost, and won. True, also, that counts of violence and cruelty are nd within its pages. The Bible reflects nestly and truthfully the world in ich it was born. But other, greater lues shine within those divinely ought pages. Great men and women lk through them — seekers after God. ble thoughts, inspiring visions, and ical ideals make up the largest portion the Bible of Israel — and these were eamt, nurtured, and practiced by Jew- men and women.

For the Christian world to speak of wish cruelty and violence, or to con- er these as essential parts of the Jew- heritage and Jewish spirit strikes Szyk a monstrous distortion of history. The ristian world, Szyk grimly asserts, has ich to repent for in the persecution and assacres of countless numers of innocent wish men, women, and children. The al of Germany's leaders at Nuremberg veals the organized, fiendish schemes of -called respectable Germans (hidden be- nd the scenes, of course) that resulted the horrible slaughter of millions of nocent people — Christians as well as ws — the gas chambers of death, the ncentration camps, the freight cars led with the broken bodies of human ings, the looting and plundering by eedy, vile, and detestable men, the ruin a whole continent, the endless floods tears, sorrow, and tragedy let loose by ermany and Italy and their satellites— hristian nations all.

zyk's Conception of ble Characters

In his Bible pictures Szyk has sought to place the erroneous, false, and harmful nceptions of the characters in the Bible nd its message by pictures that reveal hat he believes are the true values of udaism and the true message of *The Holy Scriptures*. Again his approach is through human beings, and especially Jewish human beings.

Szyk is not particularly impressed with the stereotypes usually found in Bible art—the thin, emaciated-looking individual, who supposedly represents the saintly personality. He is not moved by the other-worldly qualities of the accepted canons of biblical art. These are not Jewish traits. Of course, Judaism is concerned with what happens to human beings when they pass through the veil of life into the dim beyond; but Judaism prefers to turn its major energies to the here and now, with deepest concern over the things of this world, for God made this world as the stage where His divine purposes for mankind unfold. This world cannot be bad. It dare not be neglected.

Szyk is firmly of the opinion that even a rich man may be a saint; even people who have homes, food, and clothing, and are not emaciated and in rags, can live the good life. Szyk, in full consonance with Judaism, is not a renouncer of life. Life is too holy, too good. Like Judaism, Szyk holds that life must be sanctified; it must be redeemed from its grossness and animality, and must be uplifted to high purposes. Men are endowed with divine powers, Szyk maintains, that would enable them to create a world of decent human relationships, wrought out with love and righteousness.

Judaism, Szyk rightly affirms, is a life-centered religion. It rejects the after-world centered religions, so easily misused (as Shintoism in Japan) by powerful, aristocratic rulers as spiritual weapons to bind in mental slavery those who would challenge their rule, to suppress the common peoples of the earth, to allay their hunger for the goods of this world with promises of "pie in the sky by and by," while they themselves revel greedily and selfishly in luxury and abundance.

In his Bible pictures Szyk uses living Jewish types as his models. They are real people taken out of today's teeming world, of this world worldly. Yet within their flesh the light of the spirit glows. These pictures embody a wholesome humanism kindled by deep, mystical spirit—a combination so characteristic of Judaism. The observer will find here studies of the great men and women of the Bible, with the divine spirit brooding on their countenances — dreamers, builders, creators, seekers after a world of beauty and decency.

Here one finds Bezalel the artist, who conceived and designed the first sanctuary in which men worshiped God amidst beauty. Here is David, singer of sweet songs, and lover of the music of the harp; and again David the King beloved of his people, dancing with them before the holy ark. Not the David who waged wars the fruits of which have long since crumbled into dust, not that David does Szyk admire, but the enduring David of poesy and song. Here sits Deborah beneath the palm-tree, not the war-leader compelled to do battle by Israel's enemies, but Deborah, "mother in Israel," the patient judge, the kindly arbiter, the dispenser of justice between man and man. Here one sees Jacob, the Patriarch, struggling with his adversary, perhaps the outer projection of his own lesser self, ultimately to emerge victor and the champion of his God.

The great prophets of Israel here come to life: Isaiah, the noble prince, who in the midst of a pagan world of war and battle, dreamed of a world of peace and righteousness; Jeremiah, the sorrowful priest, who withstood the wrath of kings and mobs, unafraid to speak his mind freely, though it might cost him his life; Ezekiel, the vision-tossed, who saw in the valley of dead bones the possibility of the resurrection of his people, and wh rightly foretold their restoration as a na tion.

Job, too, is seen here wracked with pai and suffering, torn inwardly by harrass ing doubts, bowed in affliction, yet bear ing on his face his steadfast faith in God his true Comforter. Here is the Garde of Eden where Adam and Eve dwel amidst the rich and abundant bounties o a good and wonderful world designed b God for all His children; here, too, th snake of evil lifts its threatening head arrogant in its bearing, insidious in it subtlety and deceit—a warning of th dangers that come with freedom. An the other pictures—a gallery of immortal whom the Jewish genius has given t mankind.

The frontispiece of this volume consist of a framed quotation. The massive frame, in the shape of a Torah scroll has interwoven in its interstices symbol of Jewish life and religion, and on th posts of the opened scroll of the Law i the artist's conception of Moses and Aaron. This frame encloses the immorta words written by the first translator of th Bible into English:

"This Bible is for the government of the people, by the people, and for the people."

Still as true and valid as when the were set down in 1384, these words speak the living spirit of the Bible as the foun tainhead of democracy, and of democ racy as the incarnate spirit of the divin among men. Made familiar to America ears by Abraham Lincoln's Gettysbur address, they summarize the spirit of Ju daism and *The Holy Scriptures* of Israe They express, too, the genius and spiri of Arthur Szyk, the Jewish artist wh dedicates his art, even as Bezalel befor him, to the glory of God and the increas ing brotherhood of man.

New Directions and New Dimensions—Reflections on the U.J.A.

By MORRIS ADLER

A HISTORICAL approach is more common with posterity than with contemporaries. Historians are students who pursue researches in retrospect, out of an abundance of hindsight. Men become the prisoners of their epoch and are trapped in the vortex of their time. They find it difficult to view the onrushing events about them with calm detachment and in a proper perspective.

We live in a day, however, when the historical approach is no mere refinement of scholarship, but a basic necessity for planning and action as we deal with the day's problems and actualities. Unless we see our age in the context of its history we shall fail correctly to understand and evaluate its temper, and rightly to interpret its main stream and crosscurrents. Pervasively and deeply is our time involved in a historic process, both as resultant and factor.

No greater mistake can be made by us than to regard the catastrophe of war, and the confusion and political conflict subsequent to it, as another of those recurrences in human life with which history is said to be repetitiously cluttered. Is there a more persistent strand in the pattern of the past than the recurrent rise of war, and post-war tension and chaos?

The Revolutionary Character of Our Age

World War II was not, however, simply another war. The military strife which marked it has been labelled "war" simply because of the limitations of language. Language is among the most conservative of human institutions and its vocabulary often lags behind social change. While many of the elements which traditionally characterized the phenomenon of war in the past were present in this conflict, there was present too a qualitative difference which the old term does not suggest. The war just ended was one of the symptoms, undoubtedly the most dramatic, of the revolutionary character of the whole age in which our life is set. To view it as an exclusively military struggle, is to be blind to its deeper significance.

Before the American forces entered Japan to occupy it, we were given several orientation lectures to acquaint us with the physical character of the land, its history and its people. We were informed that Japan falls recurrent victim to volcanic eruptions. This physical instability of its mainland is the result of sea water that seeps in through cracks in the earth's crust, to its boiling center. The water turns to steam and exerts tremendous pressure below the surface. It finally bursts its containment and erupts through volcanic cones. The war was analagous to such an eruption. The causes of the conflict are to be sought in the forces that were gathering in the deeps and could no longer be kept pent in subterranean channels.

What are these forces? I limit myself to a simple listing of three profound and irresistible pressures.

The first is the international character of society which has for so long gone unrecognized. The fact of the economic and physical unity of the world, burst the bonds of our confining political institutions and narrow social concepts.

A second factor is the persistently paradoxical, indeed schizophrenic character of our Western democracies. An explosive element in the crisis is the course of neutrality professed and followed by democratic states in the economic sphere and in the realm of colonial rule. The international tension between political equality and economic inequality could not indefinitely be suppressed. The sharp conflicts which result and the thrusting downwards of millions to the level of insecurity creates social lava of fury and fear.

Accompanying these two factors is a third circumstance contributing to the confusion and disruption. Modern man no longer possesses a central, significant faith to support the mounting burdens of his complex life. Large masses of men lack a view of life to give coherence and meaning to what otherwise becomes the chaotic multiplicity of impinging realities and relationships. This breakdown in man's inner life produces, on the intellectual level, a vacuum into which rush extreme and fanatic ideas, and brings about a de-sensitization on the emotional. Vast destructive powers, the absence of wholesome purposes, and the collapse of moral restraints joined to create the stage for unparalleled tragedy.

These forces finally blew up society and our generation has reaped a grim harvest of agony and desolation. The streets of society are cobbled with skulls and crimsoned with blood. The military victory we have won cannot solve any of the problems, or resolve any of the conflicts. The triumph on the battlefield has done nothing more than to present us at best with the opportunity to grapple realistically and courageously with these disturbances. If we muster the necessary insight, intelligence and resolution, we shall slowly develop the political institutions to mirror and embody the interdependent world-community of our day; we shall expand our democratic ideas and practices so that the economic life comes under their influence and jurisdiction; and we shall fashion, of our present fragmentary conceptions and hesitant avowals about the universe and human values, a firm and vibrant view of life.

The Unique Character of the Contemporary Jewish Crisis

A similarly grievous mistake on the part of the American Jew would be to view the present plight of Jewry as a series of problems that have repeated themselves with endless, tragic monotony in the past. It would be fatal to the development of resources and approaches adequate to the great needs of our day, were we to assume that we are simply living through for the *nth* time an attack upon Jews, their lives, their prestige and their fortunes. The error in viewing what has happened, and is still happening, as following the old pattern of 1096, 1648, Damascus, Kishineff, Ukraine after World War I, will give rise to efforts on our part wholly incommensurate with the depth of the tragedy. Present day Jewish suffering differs from Jewish suffering in the past, in scope and intensity, as so much of current Jewish writing emphasizes. But those are not the only differences. True it is that in the number of victims, in extent of desolation, in the character of the brutality and in the murderous effectiveness of skills and methods, the situation is weighted with a unique anguish. The presence of these elements is sufficient to make of the holocaust a supreme tragedy in the life of a people intimately familiar with tragedy. Indeed had mankind a living conscience it would be haunted for all time by the sorrows of Israel in our day and would never again be free of an agonized sense of guilt.

For the American Jew to regard the resent problem as being greater than, nough not different from, threats to Jewh survival in other days would mean nat we would intensify perhaps, but not nange the philanthropic response which as become traditional with us and with hich we sought to meet previous catasophic situations. Now, we have written noble chapter with our unfailing gensosity. We are, however, confronted toay by a problem differing in quality, nd our methods must be geared to its nique character.

The factors that lift the present tragedy f the Jew to a new plane are many. or the first time in its history, the ewish people is intimately and cometely involved in a crisis, not of one ction of society, but of the whole of ankind. Centuries ago one of our sages cognized that *"kol tzarah she-yisrael ummot ha-olam shuttafin bo, tzarah; kol tzarah shel yisrael atzman eno zarah."* "The crisis which Israel faces in njunction with the nations is serious d dangerous, while that which overhelms Israel alone is not a true crisis."

ewry Involved in the eneral Decadence of Our Age

We have seen that the war and the nfusion it begot, sprang from roots eeply imbedded in the structure of soety and in the character of modern life. is more than a historic blindness on e part of the world towards Israel's eeds and rights that constitutes the ssence of our problem. We have beme today the victims of the deep corption and moral decadence that are rvasive throughout all society. The ct that mankind was not unnerved and nvulsed to its foundations by the fate the Jew in Europe is a symptom no ss revealing than the bestiality which s directly decreed that fate. We have here an indication of a moral corruption that paralyzes all mankind. The incredibly calm and insensitive manner with which the cold-blooded murder of millions has been accepted reveals that the brutality which broke upon our heads was not an aberration, inexplicable and unique, and organically unrelated to the normal processes of modern life and culture — but rather an extreme manifestation of a universal malady. It is not that Jews are victims and refugees that is most frightening, but that morality and responsibility are victims and refugees in the world. At the very heart of contemporary society there is an area, large and deep, occupied by decadence and inhumanity, although in some places a veneer of rhetoric seeks to hide their nakedness. The mechanization and robotization of men have emptied multitudes of human sensitivity and have permitted an invasion by base and demoniac forces.

Never before has Israel, practically all of Israel, lived as close to the profound and interior processes of society. The modern Jew does not simply live *in* the world of his neighbors; he is *of* the world, bone of its bone, and flesh of its flesh; inextricably integral to its texture. Whether in literature, public affairs, industry, war or peace, philosophy or research that results in the production of atomic bombs, the Jew lives in the very midst of modern society and shares in its life.

The Jew can no longer, as he did in former days, function externally as a hapless and passive victim, while remaining inwardly enisled in the moral safety and shelter of his own culture. His essential life being led within his own community, the Jew in the past was able to live behind dykes fashioned by his tradition, which prevented his inundation by the depravities current in his age. In our day one of the most desperate problems American Jews face, is to repel from their

own spiritual life the degeneration and moral confusion of which our people is the most tragic victim.

The first impression that assaults an American Jew, upon returning to his country after a protracted absence, is the fact that the Jewish community has remained untransformed and largely unshaken by the tragedy of the six million. Our communal activities continue on the same even tenor and the slogans, exhortations and thinking reveal no lasting impact. The same music plays on without having missed a beat. Has the moral ossification which is characteristic of the world invaded likewise the Jew whose own blood has been spilled and whose own kin have been slaughtered? Even as civilization as a whole must do more than govern the enemy, we Jews must achieve more than helping tne needy.

Philanthropy Not Enough

Civilization must save itself, and American Jewry must save itself, even as it comes to the aid of European Jews. It must save itself from emptiness, callousness, cynicism and that exclusive concern with its own welfare and safety which are destructive of all decent sensibilities. As one visits Jewish institutions, attends Jewish meetings, reads contemporary periodicals, one is forced to the depressing conclusion that the American Jewish community had better engage in a large attempt to save its own spiritual life. The general decadence has made serious inroads upon our inner Jewish life. The raising of funds, huge funds sacrificially given, is of course, imperative. But philanthropy that does not directly and consciously spring from a moral view and irrigate moral life is not adequate. Philanthropy that is nothing more than a contribution from our surplus, a gift exacted by communal pressure, a tribute to our organizational skill and machinery, is a pitiable approach to an overarching problem. We ourselves are also victims in need of aid. Pity is not enough!

The usual campaign methods cannot long elicit the maximum response. The social callousness we have been discussing affects individuals as well as the community, and is enhanced rather than mitigated by the enormity of the need we seek to alleviate. The human ear is said to be deaf to sounds that fall below or rise above a definite wave range. The human heart suffers a contraction when the call upon it for sympathy comes out of a situation whose scope and terror lie beyond the heart's capacity of comprehension and emotional responsiveness. We deal today with almost infinite numbers and with gigantic areas of human suffering and privation. Their very magnitude exercises a narcotic effect. In the attempt to fend off the inconceivable, or to ward off the unbearable, people tend to fall below the normal threshold of their sensitivity. The impact of the tragedy, under such conditions, deadens more rapidly than it stimulates sympathy. This real and persistent danger cannot be overcome by repetitions, recitals, however eloquent, of agony-laden incidents. A new source of response must be tapped.

The attitude that alone can evoke a fruitful participation in the gigantic task of healing and rebuilding, must be strengthened by a sense of unmediated intimacy with the objects of our aid and by the assumption of a continuing communal responsibility. *"Kol Yisrael arevim zeh va-zeh"* cannot be translated into attitudes of mercy, charity, or humanitarian sympathy. Nothing less than the recognition of a just and undeniable claim upon ourselves and our *substance* will suffice. Improved methods and techniques alone cannot reach down to stir a response at this depth. Needed is an awakening of

Jewish spirit, an arousing of most al loyalties. Philanthropy in its usual notation is not adequate. Pity is not ough!

tice for My People

This close relationship, amounting al-st to identity, between the problem of Jew and the crisis in which the whole the larger society is engulfed further gravates our own situation. The war now, by every indication, been trans-red from the military to the political l social sphere. New concepts and in-utions, compelled by the changed con-ions of contemporary life, are forcing mselves upon the world's attention. So-ty must raise itself to a new plane organization. Against such a back-und the old concepts and outworn ms become invested with a quality of atical persistence and desperation as y resist change. The old monopolizes power in many areas. The atmosphere which the new ideas must perforce erge, has been formed, conditioned l is largely governed by the very phil-phy they seek to replace. A bitter and tracted struggle is to be anticipated. ernational-mindedness as against sov-ignty of states; democracy as against perialism; human rights as opposed to perty rights and encysted privilege issues which we will be long in the ting and longer in the solving.

n this fiery crucible of social conflict Jew's claim of "Justice for my peo-" will be regarded as an entering dge of the newer dispensation and will opposed, whatever the professed rea-, not on the ground of special hostil-to the Jew, but of opposition to all nge. The basic difficulty which faces Zionist movement today grows out he fact that it spells the menace of so-change along a larger front than estine and is, therefore, resisted with grim and uncompromising zeal on the part of those whose stake is in the old order.

Our problem calls for large progressive vision and for unfailing sources of faith and determination. We would inevitably limit our effectiveness in dealing with the tragedy, were we to set it in too narrow a frame. A cure depends in the first instance upon a correct diagnosis. To diagnose a cancer as a simple ulcer is not only to pronounce an erroneous judgment; it dictates a wholly inadequate attack upon the illness. Should American Jews view the problem of European Jewry as one solely of food and shelter, they would at once destroy every possibility of developing the understanding and statesmanship which could lead to an adequate approach. We will be dooming ourselves, at the outset, to utter impotence. It may well be that we are at best powerless to cope with the situation. It is, however, all-important that our powerlessness be born not out of our own mean vision and spirit, but out of the world's evil and reaction.

Indeed even in its exclusively humanitarian phases of food and shelter, the problem is beyond our capacity as a Jewish community. Should we strain our generosity to the utmost, and quadruple the high quota we have assumed, we shall still have to look to inter-governmental organizations for assistance, and to the UN for the creation of conditions which would enable us to realize our program of relief and rehabilitation. Political policy and action and international cooperation will have to precede and supplement our efforts in meeting the crucial needs of the Jewish survivors in Europe. Customary philanthropic attitudes will lead inevitably to a dead-end of helplessness and futility on the part of would-be benefactors as they become over-

whelmed by the limitations that hedge us about. Needed—a larger frame of reference. Wanted—a larger vision.

Our Changed Role in World Jewry

And as we face the specifically Jewish aspects of our problem, we find a new dynamic characteristic which confronts American Jewry not as a plea for help but as a decisive and all-embracing challenge. Whether we will it or not, a new relationship with world Jewry has been forced upon us. Until recently we served as adjunct to and beneficiary of the great Jewish settlements of Europe. The significant and positive forces in the American Jewish community derived directly or indirectly from European Jewish life, and in particular from the remarkably vital East European Jewish center whose creative life, spanning almost six centuries, has not received on our part the evaluation and appreciation it merits.

We are no longer a mere adjunct, for that historic source of Jewish vitality has been destroyed. Dr. Leo Baeck, principal rabbi of Berlin and a man of responsible speech, said on his arrival in America, "The history of the Jews in Germany is finished." Despite the incalculable tragedy, it is premature, and even presumptuous, to write an epitaph for the whole of East European Jewry. Residual spiritual and cultural forces, have, I firmly believe, persisted, and with mystic invincibility have survived cremation and massacre. Decades, if not generations, will be required for healing and recovery before the energy necessary for creative expression will be achieved. Except for the strong and fertile Jewish community in Palestine, whose potentialities cannot be overestimated, the pendulum of Jewish cultural life has swung Westward, to America. Ours is now a harder and more comprehensive role than the philanthropic. We must become more than a helping hand. We must serve world Jewry as a sustaining center.

The millions of Jews who have been slain mark a setback to humanity and a catastrophe of the first magnitude. The millions of Jews who have been slain represent likewise a major defeat suffered by the Jewish group in its historic struggle to survive as a group, the consequences of which will be experienced for centuries to come. The millions who have been slain were stalwart and rich microcosms of Jewish knowledge and sentiment. They stood firm in the direct line of communication between the past and the present. They were bearers of a tradition, embodiments of a history, channels of a faith. They were among the healthiest cells in the body-historic of Israel. Their murder represents an oceanic bloodletting of spiritual resources, an infinite depletion of vital energy and strength. Any assumption of responsibility on our part that does not include the obligation to renew what has been destroyed, reconstitute what has been ravaged is partial and does not measure up to the imperious demand of the hour. A world Jewry that possesses only its wounds will never emerge from a twilight zone of weakness. We who till now have been cultural beneficiaries must now become creators, recipients, we must rise to the level of builders.

The Need to Combat Assimilation

Among the keenest insights that in this darkening day must be ignited within us is the recognition that by and large our is an assimilated and assimilating community. It undoubtedly stimulates our self-righteousness to attack one segment or another within American Jewry as minimal, escapist or euthanasian. The problem, however, is not exhausted by such name calling, nor do the infinitesimal groupings we single out as particu-

lly culpable, such as the American ouncil for Judaism, represent the great- threat to significant Jewish survival. ue program of assimilation is dead— e practice of assimilation is very much th us. On the cultural level we have ng been carrying on our own program extermination of distinctive and spe- ic Jewish elements and values. Through ptying from our life of basic Jewish ntent, disciplines, forms, and institu- ns, we have been progressively weaken- g the Jewish will to live.

American Jewry is weakest at the point here those agencies and endeavors are be found which express Jewish iden- y and particularity. We are singularly poverished in movements and institu- ns whose character flows most authen- ally and deeply from the Jewish group rsonality. The greatest number of Jews spiritually uncovenanted and cultural- disenfranchised. There is thus lacking base for a community possessed of self- nsciousness and individuality. Though rge numbers are found on the mem- rship lists of our multiple organizations d among the contributors to campaigns, eir relationship with Jewish life is casu- formal and external. Thus we provide no roots for our leadership since the very soil of a communal order is missing. It has become a commonplace of the public platform to invoke the great men of our history, Moses, the prophets, Hillel, Akiba, Judah Ha-Nasi, Rashi, Maimonides, Elijah Gaon, Bialik. The true achievemnt of the Jewish past is to be found in the masses of anonymous Jews in every generation, who by their daily life, provided the living environment in which alone the truly great of Israel could arise. Lacking mass participation, in terms of identification and daily activity and discipline, our institutions are facades, behind whose impressive exteriors is emptiness.

The United Jewish Appeal campaign for $100,000,000 that is now in progress, has the interest and blessing of every responsible Jew. It must, however, merge with a greater effort to renew and recreate our moribund community. Our appeal and response must lead to a reinforcement of Jewish spiritual and cultural resources, a deepening of Jewish consciousness and an elevation of our communal sights. Then we shall be able to face as men, the massive and staggering problems of our tragic time.

Zionism and the American Jewish Community*

By BERNARD S. COHEN

THE ideals of Zionism today are the ideals of practic- ly all the Jews of America. But unfor- nately, some good people, even Zion- s, misunderstand the real meaning of onism. Some people have a mistaken notion that the only goal of the Zionist is to create, through political action, a Jewish Commonwealth in Palestine. If that were the only goal of Zionism, the movement would be destined to self-imposed bankruptcy when a Jewish Commonwealth is established in Palestine. Zionism is not only Palestine-centered; it is directed toward the American Jewish scene as well. Some of you may

* This article is taken from an address de- ered by its author as president of the Syra- se Zionist District at its Annual Installation eeting.

shrug your shoulders and raise your eyebrows in amazement, and question: What function can Zionism play in America? How can it be of service directly to the American Jewish Community and indirectly to the American Community itself? In order to answer these questions we must understand the way in which Zionism arose.

Zionism a People's Movement

You and I know that from the very start Zionism was a people's movement. It was not simply a self-appointed cause that arrogated to itself the right to speak for all Jews. From its inception, it was a revolt against the undemocratic forces in Jewish life, against self-appointed leaders, against the lack of internal discipline, against the confusion that comes about when Jewish leaders do not speak in terms of the desires of the Jewish people, against the consternation that arises when well intentioned but misguided individual Jews do not understand the ideals of the people whom they hope to represent.

Zionism from its very early days, therefore, struggled to make the Jewish masses articulate, to give *them* a voice in the working out of Jewish destiny. From this point of view, Zionism has come of age. More successful than it has been in its battle for Palestine as a Jewish State, it has been in achieving its internal revolutionary aim. It has finally developed in America a sense of Jewish communal democracy, with a large membership, elected officers and delegated authority. The time has now come for Zionism in America to utilize its newly found, but long sought-after strength. It can have a lasting influence upon both the Jewish and non-Jewish community if it uses its present power not only for Palestinian political purposes, but as an instrument in the forging of a democratic, representative, internally-disciplined American Jewish community.

Chaos in American Jewish Life

The Jewish community in America has been drifting along for the last 50 years without a clear direction. This came about because, for the last 50 years, no large membership organization had been developed which could be considered representative of Jewish aspirations. Because of the lack of these membership organizations, individuals all over the country—in the small community as in the large—undertook to speak in the name of the entire community. Usually these people were motivated by good intentions, but because they had no contact with the community as a whole, their activities may be called, in the widest sense of the term, undemocratic. True, these leaders were impelled by humanitarian considerations. They represented philanthropic agencies. They were interested in giving assistance to the less fortunate. Gradually they built up social service agencies which did a remarkable job. However, despite all the good they did, they still did not reflect the views of the entire community. These agencies could not, by reason of their very structure, reflect those views. The community had not elected them, nor empowered them; they did not have to answer to the community in democratic fashion.

Now what has happened as a result of this kind of community anarchy? It is true we have leaders, but they are self-appointed. We have agencies, but without communal direction. We have organizations, overlapping, duplicating, responsible not to the community at large, but only to their individual members.

We Jews have always prided ourselves on our belief in democracy. Should we not then apply democratic principles to

r own community life? If we are to ke any contribution to America, we uld first start, in our household, to ng order out of the prevailing chaos, build an internally disciplined, coor- aated and responsible Jewish commun- .

mocratizing Jewish mmunity Life

But some may ask: why should such a ject be foremost in our minds as nerican Jews? And furthermore, why uld this be a major preoccupation rticularly of Zionists?

As American Jews, living in this land, should bend every effort to contribute the expansion of democracy in this ntry. American democracy is built up- the foundation of minority groups. ue democracy does not call for the lting pot into which all minority ups plunge head-long, shedding the t vestige of their old-world culture. On contrary, the strength of America is, the last analysis, equivalent to the in- nal strength of its minority groups, ability of its minority groups to foster d develop their culture, to administer ir internal affairs democratically. Only en these groups thrive in that fashion, they be said to have contributed nething concrete to America, as well as justify their position as members of nority groups.

t thus behooves us, not only from the wish point of view but from the Amer- n as well, to produce in this country, nething lasting, a definite contribution a group. That contribution will take form of a well-run, highly co-ordi- ed Jewish community.

To the second question, why should h a project be a major preoccupation Zionists, there is this to say: the fun- mental proposition of Zionism is that "Jewish people is one." We say that there is a chain that unites Jews wherever they are. When we seek, as Zionists, a free Jewish commonwealth in Palestine, we are also concerned that the philos- ophy of democratic Jewish unity and peoplehood influence Jewish community structure here in Amercia. Our efforts in behalf of democratic Jewish living are not confined within geographic boundary lines. Democracy in Jewish life is a value to be sought after for its own sake. And we cannot appreciate the value of democracy in the Palestinian Jewish community, without endeavoring to apply it in our own American Jewish community. There- fore, because we are Zionists, our own American Jewish community structure is of extreme concern to us.

Indeed, not only Zionism, but the entire Jewish community has become of age, and in its maturity is ready for new methods of dealing with our community problems. The reasons for this have long been well established. Let me state but a few.

One Jew is *no* Jew. People do not look upon single Jews as individuals, but as representatives of the entire Jewish peo- ple. When a single Jew does something wrong, you and I know he is never con- demned as an individual, but bears the burden of an entire people on his shoul- ders. It is therefore important for our own self-respect as a people, that we develop and support methods which would per- mit internal discipline. We must control, within the confines of our own commun- ity, those who might malign or discredit us and must prevent them from doing us mischief in the outside world.

The present state of affairs, the over- lapping of Jewish organizations, does not even diminish the responsibilities of the individual Jew. In fact, the opposite is true. Since there is no one Jewish organ- ization in our community, democratic- ally elected and invested with delegated

power, organizations are multiplied and multiplied until Jewish public life swarms with them. Thus more is required of the individual by way of affiliations, dues, meetings, elections and conventions. The more organizations the less accomplishment.

Our Jewish public relations are at a low ebb precisely because no one, not even the most well intentioned non-Jew, knows who is entitled to speak for the Jews. Does the rabbi speak for the Jews? Does a Zionist organization speak for the Jews? Does the American Jewish Congress speak for the Jews? Does the American Council for Judaism speak for the Jews? Not only nationally, but locally does this situation prevail.

Jewish communities should use the following as a guidepost in organization. I quote liberally from Rabbi Milton Steinberg's, *Partisan Guide to the Jewish Problem*:

The Structure for a Democratic Jewish Community

The Jewish community must be comprehensive; it must embrace all Jews who wish to be Jews and all institutions devoted to the continuance of Jewish group life.

It must be economical, getting along with one committee rather than two, with few instruments rather than many.

It must possess authority. Its power among Jews must be such that they will wait for it to speak first on any theme of general concern and then abide by its decision.

Jewish communities, therefore, must be entirely democratic. To be specific, they must be representative in structure and composition of the people they serve and must try in their composition to mirror the prevailing sentiments.

This calls for an organization of democratically elected, all-inclusive, Jewish Common Councils, city by city and town by town.

The organization of such a Council will be a major project of our district this year, and we hope to have all Jewish organizations in Syracuse support it, amend it if necessary, but above all, build it!

And this is the plan:

The Jewish Common Council of Syracuse shall have a General Membership, a representative Governing Council that shall determine its policy, an Administrative Committee and Executive Officers to supervise the execution of these policies, various functional bureaus to direct the activities of the Committee under the control of the Council.

The General Membership shall be open to every adult Jew who wishes to register. Registration in the community shall be accompanied by the payment of nominal dues.

The Governing Council shall consist of representatives elected by the various Jewish organizations whose members are enrolled in the community, as well as representatives of the Jewish public-at-large.

The Administrative Committee shall constitute the executive board of the Council and shall control the daily office routine of the organization, and take action on all matters that arise which must be disposed of between meetings of the Governing Council.

The functional bureaus and committees shall be the following:

1. Bureau of Education, which shall co-ordinate the educational institutions of the Jewish community along the lines

he already established bureau here in acuse.

. Bureau of Vital Statistics, which ll register all Jews in the community, all births and deaths. It shall be in rge of making the tabulation of the iish people in Syracuse according to needs that may arise from time to e, such as the present tabulation by War Records Committee of the .B.

. Committee on Religion, which shall ulate and advise on certain important tters of ritual, etc.

. Social Service Bureau, which shall tinue along the lines of our present al service agency.

. Bureau of Economic Affairs, which ll study the economic problems of Jewish people of the community, de- means for enabling the Jewish com- nity to check unethical behavior, business practices and internal eco- nic disputes. Its main function, how- r, should be to contribute to the eco- nic security and welfare of the Jews Syracuse. Vocational guidance and upational distribution should be with- the scope of this Bureau.

. Bureau of Public Affairs, which shall eminate correct information and inter- t the Jewish community to the non- ish community. It shall seek, wherever sible and desirable, to coordinate the activities of the Jewish community with those of the non-Jewish community.

This is a most important point because we fortunately enjoy, at the present, a fine understanding of our Jewish aspirations. The American Christian Palestine Committee, composed of some of the leading figures in this country, is behind us in all of Zionist undertakings. Our elected representatives, in the United States Congress, have demonstrated that they are willing to support our program. In order for us to maintain our own dignity we must have faith in America. We dare not allow individual Jews to malign us or to mar our fine record as a group. Whenever we have acted as a group, we have demonstrated our community devotion and loyalty. We enjoy this relationship and understanding as a result of organized community action. We should not measure our participation in these activities only on the basis of "What's in it for us?" as a single group—but on the basis of the common benefit which would accrue to the community at large. When the community at large advances, all of us progress in its stride.

That is why such a program as I have outlined takes on such significance. Only through a united Jewish community can we learn to discipline ourselves, voluntarily, of course, so that our group action shall conform to the highest ideals of democracy—the very ideals of America!

Heritage

By Frieda Clark Hyman

The velvet veil before the Ark does part.
The scrolls appear in silvered majesty,
Entwined upon the spools of Israel's heart
They've armored Israel's blood and history:

Akiba's love that scorned the iron comb,
The fallen flesh, was cased within this steel;
And David's song, his pulsatory poem
Beat rapturously against this shining shield;
The Maccabees and Chana Senesh walked
Invincible, this cuirass 'round their breasts
Obtunded Syrian spear, the sword-edge balked;
And over Zion's hills their unnstained crests
Arose.
That we with humbled eyes might see
Escutcheoned truth, our Torah's lasting fee.

I Shall Not Beg

By Dorothy Adele Dellar

I shall not beg.
A beggar has no dignity.
But with a love, O Zion,
do I claim thee mine.
With lover's touch
would I caress thy soil;
with lover's eye
behold thy hills,
O Lebanon.

Love's memory
has enduring depth,
and I recall with tenderness,
yea, I recall with tears
the centuries past,
the bitter years
apart from thy beloved plains.

Now let me walk
in Zion's light,
And not with pleading
but by the right
of yearning cherished
through two thousand years
in far-flung destinies.

How have I cherished thee, Beloved?
How have I kept faith with thee?
I have turned my face
at dawn and dusk
and blessed thy name with God's.
Yea, I have blessed thee
in the noon of day;
and in the silence of the night
recalled thine ancient splendor.

Now, fair Zion,
the time has come
to hold thee to me once again,
and with the strength of ancient love
set freedom's crown upon thy brow,
and liberate both thee
and my long-prisoned soul.

No beggar now,
but dignified by justice,
purposeful and sure,
shall Israel claim his own.
Sing, Zion, sing a joyful song
to welcome thy lover home.

Book Notes

BOOKS ON CIVILIZATION, GROUP RELATIONS AND WORLD ORDER

VILIZATION AND GROUP RELA-TIONS, edited by R. M. MacIver.
)RLD-ORDER: ITS INTELLECT-UAL AND CULTURAL FOUNDA-TIONS, edited by F. Ernest Johnson, Harper and Brothers.

ANY defining trait is a sufficient criterion to dis-guish one group from another. People be classified according to strength, mber of trophies possessed, or number books read. In any one society most the defining traits that are logically sible are unimportant, and play no in the process of social stratification. no trait, in and by itself, determines role. Unimportant in one society, it y be the characteristic of which the mber of another may be most aware. sonality structure is determined by the ts emphasized.

The two volumes under review, con-ning the lectures delivered last year sociologists, economists and religious lers to the Institute of Religious dies, are devoted to a consideration of problems arising from our system of sification, and the punishment meted to individuals for finding themselves one of the classes. As one in the Re-on and Civilization series, each of se volumes is to be judged not merely the competence of the contributors, especially from the vantage point of light shed on the role religion can y in the solution of the problem.

Before turning to the description of the tents of the volume, it is in place to remark that in no sense can the Institute as yet be considered a school. It is functioning as a convenient center for the consideration of research done elsewhere.

The first volume is dedicated to the analysis of group-tensions. These may result either from the fact that our society, like so many others, is so organized that for some to stay rich many must remain poor, or from that phenomenon called prejudice. Prejudice is rather suggestively treated by one of the contributors as the "unequal treatment of equals." Stating it alternatively, prejudice is the use of irrelevant criteria, such as color, religion, or tilt of nose, to determine man's rights. If prejudice is not a sign of group tension it is relatively insignificant, but tension and hatred are major diseases. It is not pleasant to hate, and the unpleasantness can often be removed only by the destruction of the hated object, thus punishing the hated object for causing personal disequilibrium. It is therefore but a short stop from groups hating one another to the punishment of the weaker by the stronger. Manifestations are obvious, not merely in the treatment of Negroes and Jews, but as Carey McWilliams, echoed here by Roucek, has emphasized, also in the attitudes towards Chinese and Japanese, Mexicans, Indians, etc. The problem worth discussing is the cause of the phenomenon, so that methods of control can be evolved, though dialectically complete understanding will be lacking till we are in some position of control.

Various contributors (MacIver, Llewelyn and Lindeman) emphasizing the havoc caused by the emphasis in education upon "my group," and the identifi-

cation of good with "my group's good," come forth with the inevitable suggestion of education as the method of improvement. Education has become the last thing in our Pandora's box, but it is relatively ambiguous as the cure and cause of social ills. Bad education is, in some senses, not to be considered the cause, but rather the manifestation of prejudice. Moreover, any specific case of prejudice and group tension can not be discussed solely in terms of bad education. Witness the explanation of the Detroit Riots. Roucek following others, insists that the riots were caused by a shortage of hours, migration of southern White workers, whose sole claim to superiority was shattered by the equal treatment meted out to Negroes, and by the general war situation. Neither will it do to say that people will not hate deeply if they are emotionally satisfied, for that statement is but the barest of tautologies. Then again, to insist that prejudice is caused by prior frustrations is to utter but a dangerous half-truth. To be sure those who hate have been frustrated previously, but so has every one else. If the previous propositions have any force, it is to point to the derived nature of tension. Hatreds are not forces, they are specific ways of acting, specific inter-action of personalities with and within a cultural matrix.

What does the culture have to give the personality, in order to prevent tension? If Dostoievski is to be believed, the great error of the 19th century was to equate emotional harmony with economic security. Whether they in the 19th century were that simple is immaterial, but it is unforgivable to overlook the fact that, though people may be rich, their lives will be emotionally empty if their only "tie to society is the pay check" (Lynd's words), and that our entire social and not merely economic system, is thus involved in every major manifestation of hatred. Lynd alone emphasizes the latter point. He insists that attempts to solve major ills will be relatively futile till the day comes when our group-organized society facilitates personal growth by encouraging significantly like persons to live with and receive stimulus from one another, when one group will not be self-contained, but will share with all other groups in forging common objectives.

Most of the other contributors do not attempt an exhaustive analysis nor suggest an over-all solution. MacIver and others fulfill their tasks by depicting the tremendous personal instability, especially among the second generation, that is caused by barring these people from entrance into the general culture. Kandel, de Brunner and Gifford, agreeing that the poor, because they are shut off from educational opportunities, are forced to follow the economic pursuits of their fathers, point to the growing caste-like nature of our society. As partially effective methods the following things are discussed: change in our emphasis in education, propaganda techniques, types of legislation and careful consideration of personal relations with members of minority groups. It might very well be although there is no direct evidence to prove it, that prejudice is less effectively combatted by institutions specifically set up to cope with it, than by institutions such as labor unions whose major job is elsewhere, although they make the enforcement of minority rights an important item in their program. Reading Mark Starr's report re-emphasizes this conviction.

II

The contributions to the volume are a of high-order, with those of Lynd and Llewelyn, especially the former, being far and away the best. Tentativeness of the proposals reflects not the incomp

e of the contributors, but the diffi-
y of the problem and the confused
e of our own culture. Before con-
ration of the role of religion in this
ext, we turn to the second volume
h is dedicated to no less formidable
sk than the intellectual and cultural
dation of world order. Written in
e mythical pre-atom-bomb days,
n the demands of Russia, America
Great Britain seemed compatible
were we not all dedicated to world
ce?) the volume reflects an optimism
h might easily be dismissed as mis-
ed or unrealistic. It would take us
far afield to attempt even a minor
f that utopianism may, in the long
be more practical than mere con-
ration of immediate problems, but it
be granted by all that a consideration
goals is always in order, though in-
plete without a concomitant analysis
neans. It is in that category that this
me belongs.

bviously what has to be done to
eve world-order will depend upon
t is implied by that term. If the
ent UN set-up is sufficient, the major
onsibility for world order will be that
he major countries. It is in that spirit
Nourse insists upon the need of
erican loans and American sensitivity
he implication of its own economic
gram, for a balanced world economy.
he identical spirit, Chamberlain sug-
s the creation of specific commissions
deal with specific issues and the
ngthening of existing *conventions*
ch limit the sovereignty of nations,
gh there is no higher court to enforce
n. Others, considering this a curbed
on, picture radical changes in our
ent national-sovereignty system, with
tral international planning boards.
swell speaks for all of these men, in
cribing world-order as a free man's
monwealth, a world in which the sec-
ondary ego-symbols are such that result in the identification of the ego with all of mankind, a world in which unity is achieved by the continual flux of political alignments. Most contributors to the volume, however, do not define world-order, except to suggest that two criteria to determine its presence would be the avoidance of war and sincere respect of one group for the cultural achievements of another.

Many contributions, though not specially on this topic, are of major interest. Edman insists upon the revitalization of the Greek tradition, in which man, as whole man delighting in his senses but directing them by reason, plays the central role. Marshall insists upon a democratic attitude in teachers, an attitude which results from education being launched upon a quest for truths, a quest in which the teacher and students participate as partners. The ubiquitous Sorokin who plays with culture as others do with chess, speaks of the need of rebuilding our entire culture pattern. We are too sensate, and the major postulate of our culture has to be changed from one which insists that true reality is sensory to one which insists that true reality is an infinite manifold. All of this is merely a cloak for a return to a medievalism with gadgets. Sorokin is not the only one who insists without evidence that the great error of previous systems has been the reductive fallacy, but he ridiculously implies that every major philosopher since Aquinas has been guilty of it. Moreover, the integration of culture in his sense of integration is a myth. At no time do all people have identical metaphysical principles, the importance of which he grossly exaggerates.

III

Returning to the question posed at the beginning: What light is shed on the role of religion?—the answer is, surpris-

ingly little. Many of the contributors assure us that the leaders of the Protestant and Catholic churches are interested in and bless world-order, that they hate prejudice and would like to see it go. To which the only proper response is: nice of them, isn't it? Lest we be facetious, it is to be remembered to the everlasting glory of the church that many priests and ministers have devoted their lives and energies toward the betterment of conditions in slums, among the persecuted and the sick. But there is no doubt that, for the most part, these are secondary goals. The primary one for the church, especially the Catholic, is the continuation of a specific tradition. In a certain sense it would be naive to assume anything else. But specific institutional loyalties have, at times, resulted in Catholic support of anti-liberal and anti-Semitic movements. But why blame others? Within Jewish life, a major emphasis in the contemporary synagogue has been the flattering of the members, often at the expense of truth, to insure the financial structure of seminaries and religious assemblies. Can anyone compare the spirit of the Palestinian community with that of major American Jewish institutions and not blush with shame? If the pettiness, the distrust, the blindness of organization without purpose, the inability to sustain the interest of idealistic youth does not cease, "negation of the diaspora" will not be a dire prediction but a eulogy.

We cannot consider the relevance of the teachings of contemporary religious leaders for a world attempting to reconstruct itself, but a world unsure and afraid. We are told that this fear is perennial, that man fears the unknown, and that it is in this area that religion can best work.

But it is simply untrue that man fear the unknown. The proverbial primitiv man knew by experience the havoc th elements can wreak, and he also knev that he could not control the element Fear is concomitant with an uncontrol lable future, the consequences of whic we can predict. So mankind today. W fear and tremble, for we know. We knov the horrors of wars, the inanity of livin in a world where force and prejudice economic power and irresponsible govern ment are in free reign. And we fear—fo we do not know how to control thes forces. As primitive man molds his cla image to control the rain, we set up th UN. We feel relieved; we have don something and it may work.

What must be overcome is not fea but the specific conditions generating i Furthermore, we must do it for the sak of goals that convince man that a grea day is ahead, and that he is doing greatl by working for that day. Internationa socialism, which might do for all wha *hatutziut* has done for sectors of Jewr must be revived with messianic zea Man must be aroused to the rethinkin of fundamentals and to the dedicatio of personal lives to human welfare. R construction on a world scale, involvin radical changes, must be envisage Tough-minded Utopianism, moved b human-suffering, inspired by great visio controlled by intelligent awareness of th dangers and limitations of the huma animal—or we are lost. Even with all this, we migh be defeated, but then w would be defeated gloriously. Altern tives to the enlistment of man's enti emotional nature to intelligible ideals a either listlessness or a flight to irrationa ism. Here is the challenge to religi

—Sidney Morgenbess